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gain true knowledge. The ascetic tendencies which are found here and there are easily explained when we take into account the Pythagorean and Orphic doctrines on this point.

In Aristotle there is not so much that is directly due to the religious and mythical conceptions. A more scientific tendency is everywhere manifest, and yet in his conception of the pure form outside the universe there is a reminder of the Platonic and religious dualism just noted.

The chief criticism that would naturally present itself upon Bender's work is that it needs to be read as a somewhat one-sided account of the progress of Greek thought. His statements with regard to Plato, for example, leave out of account entirely the æsthetic and artistic sides of Plato's nature which appear as a frequent counterpart to the ascetic ideas, and in such dialogues as the *Philebus* make their claim for full recognition in the ideal of a perfect life. But making allowance for its inadequacy, if considered as a representation of Greek thought in its entirety, the work of Bender is a useful and suggestive outline.

J. H. TUFTS.

THE UNIVERSITY OF CHICAGO.

HISTORY OF ANCIENT PHILOSOPHY. By DR. W. WINDELBAND, Professor of Philosophy in the University of Strassburg. Authorized Translation by Herbert Cushman, Ph.D., Instructor in Philosophy in Tufts College. From the second German edition. New York: Charles Scribner's Sons, 1899. Pp. xv + 393. \$2.

GERMAN philosophical readers are familiar with this work as one of the famous Müller series of handbooks. It has made important innovations, which have been generally commended by technical scholars of Greek philosophy. It is a work of great erudition and scholarship. Unlike most former treatises of this kind, the history of thought is not here separated from the history of affairs. Professor Windelband has gone far to lead the general reader to the history of thought *through* the history of affairs in the Greek nation. This work occupies a unique position in this respect, and may mark the beginning of an epoch in the rewriting of the history of philosophy.

The deviations from previous conceptions and treatment are in regard to the following points: the separation of Pythagoras from the Pythagoreans and the discussion of the latter under "Efforts toward

Reconciliation between Heracleitanism and the Theory of Parmenides," the separation of the two phases of atomism by the Protagorean Sophistic, the juxtaposition of Democritus and Plato, the conception of the Hellenic-Roman philosophy as a progressive application — first ethical and then religious — of science, with which patristics is also organically connected.

Windelband's treatise has an important mission: "to solicit friends appreciative of a noble cause, to preserve alive the consciousness of the imperishable worth which the creations of Greek thought possess for all human culture."

Gratitude is due the translator for his excellent piece of work. A full bibliography is appended.

GEORGE B. FOSTER.

THE UNIVERSITY OF CHICAGO.

EVOLUTION AND OTHER ESSAYS. By OTTO PFLEIDERER, D.D., Professor of Theology at the University of Berlin. Edited by Orello Cone. London: Adam & Charles Black, 1900; New York: Imported by The Macmillan Co. Pp. 306. \$2.

FIVE of these ten essays, viz., "Evolution and Theology," "The Essence of Christianity," "Jesus' Foreknowledge of His Sufferings and Death," "The National Traits of the Germans as Seen in Their Religion," "Is Morality without Religion Possible?" have previously appeared in American journals. The last-mentioned was published in the *Philosophical Review* for September, 1896.<sup>1</sup> The other five essays, viz., "Theology as Historical Science," "Luther as the Founder of Protestant Civilization," "The Notion and Problem of the Philosophy of Religion," "The Task of Scientific Theology for the Church of the Present," "Free from Rome!" have been translated by Dr. Cone, and now appear in English for the first time. The English reader is under obligation to the translator for his placing in a convenient form some of the occasional writings of one of the foremost theologians and scholars of this century. While Pfeiderer seeks to safeguard the religious interest, he yet attempts to give it a form which will not be an embarrassment to free scientific investigation. Indeed,

<sup>1</sup> An article dealing with the same general subject appeared in the April, 1899, number of the AMERICAN JOURNAL OF THEOLOGY under the title, "Religionless Morality." It was contributed by Professor Pfeiderer at the request of the editors of this JOURNAL, and is the latest utterance of the author on the subject.—[THE EDITORS.]